HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Eighth Annual Meeting of the Massachusetts Anti-Slavery Society.

The Eighth Annual Meeting of the Massachusetts Anti-Slavery Society was held at the Melodeon, in Boston, on Wednesday, Jan. 22, 1840.

The meeting was called to order at 10 o'clock, A. M. by the President, Francis Jackson.

Prayer was offered by Samuel May, of Leicester.

Wm. Bassett of Lynn and Robert F. Wolcutt of Dennis were appointed assistant secretaries.

On motion,

Voted, That a committee be appointed to nominate officers of the Society for the ensuing year.

The following gentlemen were appointed, viz: Seth Sprague, Duxbury; Amos Farnsworth, Groton; Nathan Webster, Haverhill; Samuel May, Leicester; S. Palmer, Marshfield; A. T. Ward, Ashburnham;—Rodney French, New Bedford; N. B. Borden, Fall River; James N. Buffum; Lynn; Abner Sanger, Danvers; Wm. Ashby, jr. Newburyport; Sylvester Phelps, Salem.

On motion of E. Quincy,

Resolved, That all persons present, who are friendly to the principles and measures of the Massachusetts Anti-Slavery Society, be invited to sit as corresponding members, and to participate in our deliberations.

On motion of E. Quincy,

Resolved, That a committee of three be appointed to prepare a roll of the meetting.

George Foster, P. C. Pettibone and Michael R. Brown were appointed.

On Motion of Samuel J. May,

Voted, That a committee of three be appointed on Finance.

Samuel Philbrick of Brooklyn, H. G. Chapman of Boston, and John Jones of Roxbury, were appointed.

On motion of J. A. Collins,

Voted, That a Business Committee of twelve be appointed.

The following persons were appointed, viz; Wm. Lloyd Garrison, Boston; Samuel J. May, Scituate; Lydia M. Child, D. L. Child, Northampton; Maria W. Chapman, E. G. Loring, Amasa Walker, Boston;—Rodney French, E. R. Johnson, New Bedford; N. B. Borden, Fall River; John Smith Andover.

W. L. Garrison, on behalf of the Business Committee, submitted the following resolutions, and made some appropriate remarks upon the character and services of the deceased. The resolution was then unanimously adopted:

Resolved, That the cause of emancipation has met with a severe bereavement in the death of BENJAMIN LUNDY, one of the earliest, the most self-sacrificing, and dauntless advocates of the rights of man, and the claims of bleeding humanity; that his memory should be honored to the latest posterity; that to no man is the country so deeply indebted for the mighty impulse it has received on the subject of abolition, as the first cause of all protracted efforts for the overthrow of slavery; that among all the biographies of eminent philanthropists, his own will be among the most interesting and valuable to succeeding generations.

W. L. Garrison, on behalf of the Business Committee, presented the following resolution, which, after remarks from E Quincy, and Rev. John Parkman, was adopted unanimously:

Resolved That the members of this society regard with great grief the death of the young, learned and upright ALVORD, at the moment when he was stepping into a Rostrum, where his eloquent voice would have been directly heard by the whole nation and the world, in the cause of his country and of universal liberty.

Adjourned to 7 o'clock, at the Representatives' Hall.

EVENING SESSION.

Met at the Representatives' Hall, according to adjournment. A large assembly was in attendance.

Prayer was offered by John Pierpont.

The resolutions passed at the preceding session in relation to the decease of Charles Follen and J. C. Alvord were read by Wm. Lloyd Garrison.

The following resolution, offered by W. L. Garrison and supported by him in some forcible remarks, was unanimously adopted:

Resolved, That abolitionism is going down,—down East,—down at the North,—down at the West,—down at the South,—down into the understandings, consciences and hearts of the people,—down among the churches,—down through every channel of religious and political influence;—and grappling with the fiendish system of slavery, will assuredly carry *it* down to the lowest depths of infamy, never again to desolate and curse our land.

J. C. Jackson, of Peterboro', N. Y., offered the following resolution, which after an effective speech from the mover, was unanimously adopted:

Resolved, That the fundamental principles of this government are utterly hostile to the existence of American slavery; and that the safety and welfare of this country *requires its immediate abolition*.

S. J. May presented the following resolution, which, after brief remarks by the mover, was adopted.

Resolved, That in the name of bleeding humanity, of genuine republicanism and primitive christianity, this Society tenders its grateful acknowledgement to the House of Representatives of Massachusetts, for the use of their hall on this occasion.

Adjourned to 1-2 past 9, to-morrow, at the Melodeon.

January 23d.—9 1-2 o'clock, A.M.

The Society met at the Melodeon, according to adjournment.

Prayer was offered by E. Thompson.

Samuel J. May, on behalf of the Business Committee, offered the following resolution, which was supported by E. Thompson, S. Palmer of Marshfield, and adopted.

Whereas, the Anti-Slavery Association was formed for the sole purpose of destroying the practice and spirit of slaveholding, and the only condition of membership required was a belief in the doctrine that holding fellow-men in the condition of things, is under all circumstances an outrage upon man and God, and ought to be immediately abolished; therefore

Resolved, That on the anti-slavery platform we know no one by any other name than abolitionist; and that to impose any other test than the one refered to in the preamble, savors of a spirit of sectarianism and intolerance unworthy of our holy enterprise, and should be considered a disastrous dereliction of principle, and a palpable innovation upon the primitive and constitutional abolitionism.

The following resolutions from the Business Committee, after remarks in their favor by Wm. Raymond of Upper Canada, were adopted:

Resolved, That we consider the enterprise in which our brother HIRAM WILSON is engaged, in enlightening and elevating the refugees from American slavery in Upper Canada, as one of the benevolent enterprises of the day, and one which commends itself to the christian public, as being equal to any other in its present demands upon its philanthropy—the immediate liberation of those in bonds excepted.

Resolved That those who labor among the refugees in Upper Canada, display more moral courage than those who labor in heathen lands.

On motion,

Voted, That the resolution passed last evening, expressive of the thanks of this Society, for the use of the Representatives' Hall, be transmitted to the Speaker of the House of Representatives.

W. L. Garrison, from the Business Committee, presented the following resolution:

Resolved, That as the cause of humanity appertains exclusively to no country or people, but overleaps all geographical and national boundaries, this Society feel the deepest interest in the formation of the *British India Society*, in Great Britain, for the emancipation and general improvement of the one hundred and fifty millions of the human family in India, so long and so cruelly oppressed,—and regards it as one of the grandest moral enterprises of the age, the success of which cannot fail greatly to aid in the overthrow of American slavery: That in his advocacy of this great, humane and glorious enterprise, this Society would cheer GEORGE THOMPSON, the friend of every people and clime, 'onward—right onward;'—assuring him that our interest in his welfare and labors is increasing in intensity,—that we regard him as still laboring, most efficiently and faithfully, for the extinction of *republican* slavery in striving to 'bring to a perpetual end' *British tyranny in India*—and that the important services he rendered to the cause of bleeding humanity, in this country, will long be remembered by a grateful posterity.

The meeting was addressed by Professor Adams of Harvard University, recently from Calcutta, who communicated much interesting information in relation to the condition of the natives of British India, and the object of the British India Society. He also expressed a high eulogium on the character of Geo. Thompson, the agent of that Society, and on his important services in the cause of humanity. After further remarks from W. L. Garrison and G. W. F. Mellen, the resolution was unanimously adopted.

W. L. Garrison, in behalf of the Business Committee, offered the following resolution, which, after being advocated by John Pierpont, was adopted.

Resolved, That slavery always does, and from the constitution of man always *must*, impoverish, rather than enrich the community in which it exists; and therefore, that the anti-slavery enterprise must be regarded with favor, not by christian moralists alone, but also and equally by the enlightened political economist.

S. J. May, from the Business Committee, submitted a resolution, on the subject of the weekly contribution plan, which was supported by S. J. May, I. Morton, of Plymouth, J. Smith, of Andover, W. Jenkins of Andover, E. Thompson of Lynn, J. A. Collins, Sumner Lincoln of Gardner, and Mr. Reed; and pending the discussion, the meeting adjourned to 2 1-2 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer was offered by E. Jackson.

The resolution under discussion at the time of adjournment, was again taken up, and after remarks from Sarah C. Sanborn, Greely Hannaford, and S. Palmer, was adopted as follows:

Resolved, That the plan of weekly contributions recommended by the Board of Managers, is, in our opinion, the best ever devised to equalize the expenditures incident to the prosecution of our enterprise, and to keep our treasury constantly supplied with the necessary funds; and that, therefore, this Society earnestly commends it to the immediate adoption of all its auxiliaries.

W. L. Garrison, for the Business Committee, submitted the following resolution, which, after the reading of the letter of Charles Fitch by W. L. Garrison, and remarks by A. H. Folsom and S. Palmer, was unanimously adopted.

Whereas, a letter has been forwarded by the Rev. Charles Fitch to the corresponding Secretary of this Society, and read to this meeting, deeply lamenting his participancy in the Clerical Appeal, and finding in it 'occasion for shame, and self-loathing, and deep humiliation before God and man,' and confessing that the only object he had in view in every thing which he did relative to that Appeal, he now sees was 'nothing better than a selfish and most wicked desire to gain thereby the good opinion of such men as he supposed would be pleased by it;'—therefore

Resolved, That this Society feel deeply affected in view of this noble and christian confession, and cordially receives into full fellowship our repentant brother Fitch,—assuring him that, in thus abasing himself, he has prepared the way for his exaltation to the summit of moral grandeur in the eyes of all good men: and that his return will fill the breasts of abolitionists, with more joy than the accession of many new converts to their ranks.

A resolution, from the Business Committee, relating to a political party, was submitted. Seth Sprague, Jenkins of Andover, Geo. Russell of Kingston, N. B. Borden, George Bradburn, W. L. Garrison, H. A. Morse of Holliston, Rodney French of New Bedford, and D. Henshaw of Lynn, spoke to it. After being slightly amended, N. B. Borden proposed a substitute, which was opposed by Messrs. Garrison and Bradburn, and was withdrawn by the mover. Pending the discussion of the original resolution, the meeting adjourned to 6 1-2 o'clock.

EVENING SESSION.

Met according to adjournment. Prayer was offered by S. Palmer of Scituate. The General Agent read a letter from N. P. Rogers, of New-Hampshire.

Charles Nye of Sandwich was excused from serving as one of the Vice Presidents, and Josiah Gifford of Sandford was chosen instead.

The resolution under discussion at the adjournment, was taken up and laid on the table for the present.

S. J. May, for the Business Committee, presented a resolution, on which animated remarks were made by S. J. May, and J. C. Jackson, Sumner Lincoln of Gardner, Wm. Ladd, J. N. Buffum, and J. A. Collins,—when it passed as follows:

Resolved, That the abolitionists of this Commonwealth are under solemn obligations to put their hands into their pockets, and relieve the Massachusetts Anti-Slavery Society of its embarrassments immediately; and that they ought to consider themselves as unfaithful to the cause of the slave, if they fail to do it.

On motion of J. C. Jackson, the following persons, J. A. Collins, J. N. Buffum, P. C. Pettibone, Geo. Foster and T. P. Ryder, were appointed a committee to obtain subscriptions in this meeting.

W. L. Garrison, in behalf of the Business Committee, proposed the following resolution, which, being briefly spoken to by J. C. Jackson, passed:

Resolved, That we regard the refusal of the Harrisburg Convention to nominate Henry Clay as a candidate for the Presidency as a signal and glorious triumph of truth over error, of liberty over slavery; and we believe the course of that man on the subject of slavery, in consequence of the rising spirit of freedom in our midst, has completely blighted all his fondly cherished hopes of becoming the Chief Magistrate of this nation; and when he comes to review his past life, if there is one thing more than another, which will give a bitterness to disappointed hopes, and a keen sense of anguish for his frequent violations of truth, and justice, and humanity, it will be the deep and indelible disgrace which will ever attach to him for his support of the foul system of American slavery.

The following resolutions from the Business Committee were unanimously adopted, after some explanatory remarks by Mr. Garrison:

Resolved, That the persevering and petty persecution of free people of color, in respect to their rights and their comfort in travelling among us, is unworthy of a great, or of any people, and continues to be a stigma, not only upon American republicanism, but upon American civilization.

Resolved, That the thanks of this Society, and of the friends of humanity, universally, are due to GEO. BRADBURN, a member of the House of Representatives from Nantucket, for his able report at the last session of the Legislature, on the deliverance of citizens of this Commonwealth, who may be imprisoned in the Southern States, and liable to be sold as slaves;—a Report, showing, by a startling array of facts, that the existence of slavery not only jeopards, but actually, in many cases, takes away, the rights and liberties of free colored persons; and by the adoption of which by the Legislature, one colored youth, who was kidnapped and carried to the South from the county of Worcester, has already been delivered from bondage, and the protective Ægis of the Commonwealth thrown over our entire colored population.

Resolved, That Mr. Bradburn deserves our thanks and applause in a special manner for his Report, inasmuch as he stood alone upon the Committee on which he was placed, in reference to this subject.

Resolved, That the manner in which the late National Anti-slavery Convention in Albany was called by the committee appointed for that purpose, namely, inviting none but 'freemen' to attend the Convention; and the action of that Convention, excluding from a participation in its deliberations one half of the most zealous and active friends of the pining bondman in the Republic; were contrary to the spirit and object of the anti-slavery organization, and should receive the condemnation of American abolitionists at the next annual meeting of the American Anti-Slavery Society.

The following resolution called forth interesting remarks from W. L. Garrison, H. A. Morse, and John Smith of Andover. The venerable Seth Sprague deeply impressed the meeting by a few remarks. On motion of N. B. Borden, the resolution was laid on the table, but after conversation it was again taken up, and passed by a rising and unanimous vote.

Whereas a new State organization, called the Massachusetts Abolition Society, has been formed in this commonwealth within the past year;

And whereas the Board of Managers of the new Society have officially charged upon the Massachusetts Anti-Slavery Society,—that it has been 'perverted to purposes and objects not contemplated in our bond of union,—foreign to our original objects, not necessary to their attainment, and, in view of the reflecting, *fatal to our prospects of ultimate success;*'—that, in refusing to exclude a portion of its members from participating in the deliberations of its meetings, it has been guilty of 'a violation of good faith,' and of fastening to our cause 'a millstone to sink to the depths of a bottomless ocean the hopes of enslaved millions;'—that it has made a distinct and deliberate sacrifice of principles;—and that it is now 'fully identified with the sectarian views of a few of its individual members;'

And whereas it is declared by the official organ of the new Society, that the Massachusetts A. S. Society has, so far as the abolition of slavery is concerned, given up 'the staff of accomplishment;'—that 'it destroys with one hand what it builds up with the other;'—that it has endorsed the doctrines of non-resistance, and poured contempt upon the old constitutional measures of abolitionism;'—that 'the old society stands in a position fatal to accomplishment,'—and is 'governed by the element of non-resistance,' to the 'entire prostration of its strength;'—therefore—

Resolved, That to these charges, each and all of them, this Society calmly and emphatically pleads not guilty; and that they are a tissue of absurdities, misrepresentations and calumnies, obviously circulated for bad purposes, to gratify sectarian pride and hatred, and to transfer the management of our sacred enterprise into unworthy hands.

Resolved, That the new organization is to be steadfastly resisted by every enlightened supporter of human rights and of freedom of conscience, as sectarian in its inception, factious in its spirit, hollow-hearted in its professions, proscriptive in its aspect, and disorganizing in its tendency.

Resolved, That if the allegations which it makes against this Society be true, then it is not only justified in making strenuous efforts for the suppression of our organization, but is solemnly bound to put forth such efforts.

Resolved, That if, under such circumstances, (in the language of the Massachusetts Abolitionist,) 'the business of the new organization is not to carry on a warfare with the old,' then that 'organization is manifestly destitute of principle.

Resolved, That, 'arrayed in this attitude of hostility, one or the other of these societies must be in the wrong;—one is genuine, the other spurious; one is loyal, the other schismatical. If they were united in spirit, they would not be divided in action. The allegations which they bring against each other, show that they can neither coalesce, nor labor harmoniously as separate bodies. The success of the one depends upon the extinction of the other.'

Resolved, That the new organization, in withdrawing itself from this Society, because women are allowed to act as equal beings in the same, and yet annexing itself to the American Anti-Slavery Society, which also admits women to equal membership, proves itself to be false and hypocritical.

The following resolutions were adopted without much discussion.

Resolved, That we have learned, with heartfelt satisfaction, the decision of the court in relation to *thirty-six* of the Amistad captives, whereby the right of a man to freedom, and to use such means as he may judge fitting to obtain it, are, for the first time, judicially established in these States.

Resolved, That it is the duty of the free and christian people of this country, to provide for the education of all, or any portion of those captives, who, upon a full understanding of their situation and rights, may prefer to remain here for the purpose of acquiring education.

Resolved, That the case of Antonio, the cabin-boy, whom the court has decreed to be sent back to slavery, demands further investigation;—that we would not have his rights, though he be but one, forgotten in the general gratulation that those of his companions have not been violated;—and that if it be true, as it is stated by the court, that he wishes to be sent back to slavery,—it is also true, that one of the fruits of that freedom which we believe to be due to him and to our own laws, will be the power of returning to slavery, if he pleases so to do.

Resolved, That any man, calling himself an abolitionist, who refuses, when at the polls, to cast his vote for an advocate of immediate emancipation, is unworthy of the name he claims, and proves himself to be more devoted to the paltry ends of party, than to the great interests of freedom and humanity.

The resolution, which was laid on the table at the opening of the meeting, was then called up, amended and passed as follows:

Resolved, That we regard the proposition to form a third political party as fraught with nearly unmitigated evil and mischief to the abolition enterprise: as calculated to bring upon ourselves, without any excuse, the contempt of both the great political parties, instead of that respect which both are now compelled to feel for us.

The Business Committee brought forward the following resolution, which, after conversation, being amended, was adopted.

Resolved, That this Society regards the proposed convention of delegates from the nations of the earth, to be held in London, in June next, for the abolition of slavery and the slave trade throughout the world, as an epoch in the history of mankind; that American abolitionists ought to be strongly represented in that convention; and that the Board of Managers be authorized and requested to appoint such delegate, or delegates to represent this Society on that great occasion, as they may think proper.

The following resolutions respecting ministers and churches elicited some animated and impressive remarks from James C. Jackson, and Wm. L. Garrison. On the former of these resolutions, a warm discussion sprung up between Mr. Damon of Newton Theological Seminary, Oliver Johnson, H. A. Morse, Rodney French, J. C. Jackson, Edmund Quincy, Geo. Bradburn, W. L. Garrison, C. M. Burleigh, and Henry Colman: when at a late hour the resolution passed.

Resolved, That no man, who apologizes for slavery, or refuses to bear an open and faithful pulpit testimony against it, or who neglects to exert his moral and official influence in favor of the cause of human freedom and of the rights of his enslaved fellow men, can have the least claim to be regarded as a minister of Him who came to preach deliverance to the captives and the opening of the prison to them that are bound; and that, for abolitionists to recognize such men as ministers of Christ, or to aid in supporting them as such, is as inconsistent with their principles, and must be as displeasing to God, as it would be for them to support in that capacity a slaveholder, or an open defender of slavery.

Resolved, That no association of men can have any just claim to be considered a church of Jesus Christ, which withholds its sympathy and aid from the oppressed, or which either refuses, or neglects to bear its testimony against the awful sin of slavery; and that abolitionists are bound by the holy principles they profess, and by their regard for the rights of their enslaved and imbruted fellow men, to withhold their support from such associations, and to endeavor to bring the members of them to repentance for the sin of stopping their ears at the cry of the poor.

On motion,

The Society then adjourned sine die.

FRANCIS JACKSON, *President.*

WM. BASSETT, R. F. WOLCUTT, } *Assistant Secretaries.*

We lament for our able and once efficient brother Wright, that he had to forego the lofty joy of such a meeting as this. Cold, cold are the substitute and "new organized" occasions he must accept in its stead! We still rely on his native magnanimity to quit and quit honorably the unnatural service into which he has fallen. He is wasting a flood of talent to maintain an awkward and baseless *position*. His noble blows fall short of slavery—and the enemy enjoys, on his account, a sort of truce. But let the enemy despair. The battle will fall on his head in fiercer shower, anon, for all this suspension of arms.

White Slaves.

It is very strange that the industrious and thrifty farmers, mechanics, and white population in the free states, who stand aloof from the anti-slavery enterprise, do not see that the principles by which slavery is sustained and defended, take as deep a hold upon their interests as upon those of the colored people in slavery. We say *colored people*, for it is by no means true that the slaves are all black. It is a general opinion that all slaves are "niggers," hence the violent opposition to setting them free among us. This is a great mistake. A very large proportion of the slave population in the South are but slightly colored, and many of them are so nearly white as to require the closest scrutiny to detect the fact of their having the first drop of African blood. Slaves of this description bring a higher price than any other, especially females. Now, although not gifted with prophetic vision, we venture to predict that the time is not far distant, when the sons and daughters of white freemen at the North will be kidnapped and sold into southern slavery. Mark that. How can it be otherwise. Color is becoming every day less and less a test by which to determine the fact of human chattleship. Then, when white children are kidnapped, we trust that the North will begin to wake up from her death-like lethargy. That the time *will come*, if slavery continues to exist, we have not the slightest doubt.—Licentiousness, avarice, and the love of oppression will combine to produce this result. Are not your daughters already kidnapped by the harpies of northern licentiousness?—Have no parent's hearts been wrung by such occurrences? Is slavery more chaste, more scrupulous in these matters than they? Let the *quasi* white slave population at the South answer.

Who will do Likewise?—Evan Davis, of Licking Co, Ohio, has procured and forwarded to Congress and the State Legislature, at their present session, petitions signed by 1500 persons.—*Pa. Freeman.*

HERALD OF FREEDOM.

CONCORD: FEBRUARY 8, 1840.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity--namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.--CONSTITUTION OF VIRGINIA.

☞ Brother JAMES M. H. DOW, of Atkinson, is authorized to act as Agent for the Herald of Freedom. Payments may be made to him.

To Subscribers.

The fifth Vol. of the Herald has nearly closed, and the Publishers feel very desirous to commence the sixth, *free from debt*. For this purpose we have made out bills to those who are in arrears for one year and upwards, and send them, attached to this week's Herald. Will our friends have the kindness to send us on the amount due (together with advance pay for the next Vol.) *next week*. We are obliged to charge $2, where payment is delayed until the end of the year. The bills are made out accordingly. *$3,00 if sent within two weeks, will pay for the 5th and 6th volumes.*

We would also suggest to those who are the friends of the Herald, that it ought to have a much larger circulation than it now has. And this can be done very easily if each one will exert himself to obtain subscribers. If *each subscriber* would send us the names of *two* more, the subscription list would be increased to nearly *five thousand*. Brethren and friends, we ask you if you love the cause of the poor slave enough to make this little effort to send *light* through this dark and slavery-loving State? Who will respond to this suggestion first? We shall see.

The Publishers take this opportunity of thanking, most heartily, those patrons of the Herald who have exhibited much kindness in sending us prompt pay heretofore, and also in procuring subscribers. We thank them in behalf of the Slave.

CHASE & CROSBY.

Congress and Petitions.

The representatives of the Free Republic have at last put on the finishing stroke to the poor old mangled and mutilated Right of Petition.—Liberty is dead, laid out, coffined, and the sound of the hammer wherewith slaveholding has driven the last nail into its coffin, rings sullenly through the land, like the dull *peal* of the cart whip. It falls on the ears of an enslaved and ruined people. We regret not the bold act of despotism. We are glad it has been perpetrated, since it must be so. They have at last turned the petitioners out of doors, as the Reverend brethren a few days ago here turned out women, who came to a *Christian* Convention.—By the way, we heard a professed Abolitionist the other evening, at a professed Anti-Slavery meeting, say that the respect shown woman here, compared with her degraded and insulted condition among the heathen, was the effect of christianity!—Congress has contemptuously shut the door in the petitioners faces as the Reverend Mr Punchard and his influential brethren did the door of the Plymouth Meeting House in the faces of the Abolitionists, who assembled there to hold a meeting *in their own house*. All well enough.—They were nothing but Abolitionists. These Petitioners are nothing but Abolitionists—"niggers" as it were. It aint as if a portion of *the People* were so treated,—a part of the democracy or of the whigs. They have boldly narrowed down the Right of Petition, which the Constitution takes great pains to guard as sacred, to the mere right of *signing* and *sending on* as far as the door steps of the Capitol.—That is now the boasted Right of Petition and *the whole of it!* But never mind, it is only *abolition* petitions.—It is not petitions of the citizens—the politicians.—The Mob the other night in Pembroke broke up a meeting—but no matter it was only one of these *abolition* meetings! The Mob surrounded a dwelling house in Concord, in September 1835, and for a night or two it was the reign of terror here,—but who remembers it,—it was only an *abolition affair*, a family of these nigger sort of people lived there.—They had outraged the moral sense of the church and of the state, and it was the general opinion that it was a case proper for the Mob.—Oh it makes all odds, *who it is* that suffers, and *what* they suffer *for*.

The Right of Petition is deliberately and professedly nullified—and it is not a political party that did it. Either would do it if they could get the political ascendancy by it. The South are not to be blamed. It is in keeping with slaveholding and they have honorably demanded it from the beginning.—The members of Congress, *they call doughfaces*, were afraid to have it done openly. The South have grown impatient at the frauds and yankeeism of the pro-slavery North, and have done up the immolation in their own way. Now see how the slavery-smitten land will bear it. In perfect submission we predict. There may be some attempt to cast odium on the administration for it—but it will mean nothing for the Right. Nobody cares for that, but the Abolitionists, and it is among the lightest of the evils they see blighting the country. What is the violating of a mere political franchise by a profligate, ungodly assembly of political gamblers, compared to the violation of human liberty and the imbruting of our common humanity by the professed church of Christ!—Human Slavery vindicated and even worshipped by New-England professed ministers of the gospel, and the house of worship and the holy Sabbath barred against the first principles of christianity.—This is the token at which the land may despair. The Church of the country will sooner consent to become themselves plantation slaves, (with condition of kind treatment,) than allow the prevalence of the doctrine of Immediate Emancipation. Many of our professed christians and multitudes of our professed ministers, would bow their own necks to the yoke of bondage, before they would consent to that reformation which alone can give the Slave his liberty.

The Christian Panoply.

This wicked and stupid print, which bears about the same relationship to christianity that our petition-trampling Congress does to republican liberty, was very abundant last week in servility to sect and in hatred of anti-slavery and the abolitionists. We quote largely from it. We ask the Congregational profession of the State to look at it, in solemn consideration and see what they are upholding.

The Convention.

The proceedings of this body are given in our paper this day.

At the opening of the afternoon session, on Wednesday, N. P. Rogers introduced a resolution, that the Convention give its approbation to the American Anti-Slavery Society, and kindred organizations. (1) There was a firm resistance made to it, by warm anti-slavery members, (2) on the ground that the convention designed to make no reference to any existing organization. (3) Mr. Foster thought if that resolution passed, he could ask no more; if it did not pass, the convention had done nothing at all. (4) The resolution was laid on the table. (5) Just at the close of the session, when more than half of the members had gone, the resolution was called up by Mr. Rogers, and without debate, passed. (6) Many of those who argued against it, voted for it at last. (7)—The passage of this resolution will raise a prejudice against the convention. (8) It is indeed what was anticipated, that some ultra measure or resolution, would be forced on the convention to its detriment. (8) But it is not a fair and full expression of the minds of that convention. (9) There were about 140 members; at a vote taken before this resolution passed, there were only 66 who voted, and several had left the house after this vote and before the last was adopted; probably about fifty voted, and several of these voted against it. (10) Had Mr. Rogers' resolution been acted on when first introduced, it was evident that it would not pass, (11) and for the simple reason, that the convention did not propose to have reference to any existing organization.

(1) The inaccuracy of this is a whole day in point of time. It was Tuesday and not Wednesday.—The Panoply must have known this, for he prints Mr. Bouton's account which so gives it—in the same paper with this misrepresentation. Perhaps it was a mistake. We will admit it such if possible.

(2) We acknowledge with deep mortification that *professedly* warm abolitionists did resist this anti-slavery resolution.—What will abolitionists abroad think of this? Bro. John M. Putnam resisted it—and brother Nathaniel Bouton endeavored to evade it by an amendment that would have shorn it of its anti-slavery character. They both had the approbation of the Panoply.

(3) What a ground this. A Convention assembled to deliberate what was to be done objecting to a measure because it was not designed to be adopted before-hand,—and a different kind of measures *were* designed! Who were the *designing men*, who planned that this thing should *not be* done and that that *should*, before the convention should deliberate and determine for themselves! Was it the clergymen? They were signally baffled, whoever they were. It was a wicked design to forestall the action of a professedly free convention. Let those who were guilty of it repent while they may.

(4) And thought right. Nothing can convince the South of the northern church's opposition to slavery but their espousing the abolition movement. There is no real opposition possible but this.—Standing aloof from this is, *in itself*, pro-slavery. The South so understand it, and rightly. Mr. Snow of Illinois, one of the companions in peril of the murdered Lovejoy, was present at this convention. Dr. Nelson's name was mentioned in convention as being in favor of corresponding with the South. Mr. Snow told us he had often heard Dr. N., who is his neighbor in Quincy, say that the South understood the silence of the northern ministers and churches as friendship for slavery, and say if they were opposed to it, they would join the anti-slavery cause,—or to this import, and that he was familiar with the bordering slaveholders, and they uniformly said the same thing, and your resolution said Mr. Snow, is the only one by which the convention can convince the South of a real opposition to slavery. Foster thought right.

5. This is a misrepresentation without adding that it was laid there merely to receive and consider what the business committee had ready to report. We consented to it for that purpose—though we did wrong in so doing. The convention we don't think would have done it, if it had been faithfully opposed. But we won't discuss that point here. The Panoply must have known the truth of this—for if he was not present and voting, he printed Mr. Bouton's account of proceedings, which states how the resolution was disposed of.

6. Here is a complication of misstatements and we can scarcely suppose them mistakes. It was not just at the close of the session that we called up the resolution,—but early—early enough for abundant discussion. We called it up several times and the Panoply's anti-slavery friends interposed one thing after another in order, as we feared, to defer it, till the time when the Panoply untruly says we called it up. It was not passed without debate. It was discussed very considerably. It was attempted to be disposed of evasively—but without success. It was not passed without debate—indeed it *was not passed at all*—as the Panoply has printed in the account of proceedings. Mr. Le Bosquet offered an amendment.—Discussion was had upon that. He withdrew it on Mr. Bouton's offering another amendment. Mr. Bouton's amendment was debated—and after discussion, adopted. It was a new resolution, all after the word 'approve.' We moved an amendment of Mr. B's resolution—and after discussion that was adopted by a majority of two. Then the resolution as amended was passed, all voting for it but two or three decidedly pro-slavery men, (including we believe the Panoply,) and one beloved anti-slavery Brother, who will yet redeem himself from every single departure from the free-faith—RUFUS A. PUTNAM. The Panoply can answer for so inaccurate an account of that procedure. If he could not remember what he saw, Mr. Bouton's account, which is partly in the same column of his paper with this, might have guided him rightly. It seems mighty foolish thus to misrepresent in the face of his own paper.

(7) The Panoply is very jealous for the credit of the Convention! In whom will it raise a *prejudice*? Why in such minds as the Panoply's. We can only say that those who entertain *prejudices*, are answerable for them and not the conventions against which they are entertained. If the Panoply cherishes a *prejudice* against any truth, *he* is to blame for it and not the *truth*.

(8) It was anticipated. The wary Barstow foresaw it, and cautioned them not to come together.—He feared there would be freemen at the convention, and they would speak. He thought some of the farmers would be there, and the clergymen could not keep them in order, and that discussion would lead to anti-slavery action. The crafty Asa Cummings foresaw the same. But the counsels of Messrs. Barstow and Cummings, like those of Akithophel, were turned into foolishness.

(9) This is an untruth, if we may judge from the final vote,—all voted for it but three or four. And had Mr. Bouton presented it just as it now stands, probably every body in the convention would have voted for it, at any stage of the convention, except perhaps the Reverend Messrs. Corser, Stone, and the Panoply.

(10) As many of the abolitionists had left as of the others, we have no doubt.—There was a storm coming and a blocking snow was apprehended. The Panoply can't make any body believe that none but pro-slavery men had left.

(11) Whether our resolution would have passed when first introduced we can't say—probably it would not—from the circumstance that it was introduced by *us*. Had the Panoply introduced it there would have been little opposition.

Such is the comparative standing, with the main body of the clergymen professing to be *abolitionists*,—of the Editors of the Panoply and the Herald of Freedom! The working part of the anti-slavery ranks don't estimate us so.

The Baptist Register

Has come out at length against Anti-Slavery.—It has generally, we believe, maintained a pretty neutral course on this subject. It has the character of a very careful paper.—But carefulness in a non-committal on this subject is no longer necessary, when once it has made up its mind to take the wrong side. The wrong side is the safest *yet a while*. We congratulate the Panoply on a new ally.—They can now walk together, since they are no longer disagreed.—We hope our Baptist Anti-Slavery friends will *look for themselves* before they endorse this Editorial of the Register—which we now proceed to copy—reminding our readers, as the reason of our noticing it—that the writer is one of the *Board of Managers of the New-Hampshire Anti-Slavery Society*.

The above resolutions, adopted at a meeting held at the close of the Congregational Convention last week, are inserted at the request of the meeting; of their correctness our readers will judge:—we do not endorse all of them. While we are willing to labor for the peaceful and immediate termination of a great evil, we confess we have no fellowship with the spirit which is too often expressed in resolutions, and as little faith in their utility.—We are for meeting the sin in a common-sense way, of employing means to enlighten and convince men of their wrong, and to persuade them to repent.—Harsh and denunciatory resolutions, expressions or addresses, are not adapted, by any means, to the work? they are not necessary to a *plain* and *faithful* exhibition of the truth. They may stir up the baser passions of the heart and strengthen prejudice, but they will not beget love and produce repentance.—*Bap. Reg.*

We now ask our readers and all of brother Worth's anti-slavery readers, to recur to the resolutions here referred to, and see if there is any sentiment in any of them, that a genuine Abolitionist *cannot endorse!* We ask them if there is a line in any one of them, which our cause at this crisis of it, does not demand.

We have been surprised at recent developements in our ranks.—We had a general expectation that things would go here, as they go elsewhere, when any degree of energy and fidelity should be infused into our movements.—But particular developements surprise us when they take place.—We are not at all surprised however at the secession of brother Worth.—His apparition, in the form of an adversary, does not at all startle us.—The anti-slavery spell has conjured up much more formidable spirits.

The truth is, Abolitionists have adopted a most miserable policy in the bestowment of their offices. They have passed by their plain, sterling, untitled friends, as those on whom they of course could always rely, and have propitiated all the dignitaries in church and state—the ministers, and deacons, and colonels, and generals, and honorables, and squires,—with offices. They have been anxious to give *character* and *respectability* to a *despised* enterprise. We want no such men in our offices.—We want an Anti-Slavery Executive of devoted, wholehearted, thorough-principled Abolitionists.—Men whose dignity would not be lowered by a little zeal, and whose courage would stand a little reproach and persecution.—Some such we have got—all such we think we have not got.—We trust the Society will see that they have all such. Our cause suffers, if its managers have other and larger business to give their hearts to.—We hope all such will be allowed hereafter to attend to their larger and loftier concerns, and leave this *secondary* and *vulgar* Anti-Slavery business in hands that wont be soiled by it.

Another thing we want in New-Hampshire. The cooperation, to far greater extent, of our Anti-Slavery WOMEN. We dont want them to go by themselves in sewing circles, or knitting circles—or merely to cook for the gentlemen at Anti-Slavery Conventions, or to go in and grace their meetings, as idle spectators—as *allowed hearers*, as some of our brethren have it.—We want their counsels, their deliberations—their advice and their advocacy.—Men are too hackneyed in business, for a single eyed enterprise like this.—They are too watchful of the weather—too observant of the clouds and of the weathercock.—They are too *expedient*—*Heart* has not voice enough in their policy.—We want woman to help *shape* this movement, as well as to give it impulse. Woman is honest—she is faithful—she has a thousand times the generosity of man,—and however he may doubt it, none the less of sagacity and wisdom. He will make a better commander in a fight—or a better statesman to circumvent—or diplomatist to overreach,—but not half so good a philanthropist. Woman would not be ten years abolishing human Slavery in the midst of Republican and Christian profession.—Anti-Slavery in Massachusetts owes much of its extreme advance and prosperity to woman's agency. They to be sure have got Garrison there, but then they have LYDIA MARIA CHILD, and MARIA W. CHAPMAN.—We had once LUCIA ANNE KENT—But she is not with us now, to counsel, to animate, to execute. We have MARY CLARK. We hope she will soon return to her station among us. We want more women and fewer dignified men in our Executive movements.

But a word further as to Brother Worth—for he is *one of our Board of Managers*. He publishes the resolutions of an anti-slavery meeting, as he says, "at request." A significant reason. It means a good deal in brother Worth's present state of mind. The pro-slavery minister reads, from the pulpit, notice of the anti-slavery concert *by request*. He is afraid if he does not put that in—the congregation will think he is in favor of prayer for the immediate abolition of slavery. He likes our principles, but dont like our measures. Brother Worth likes our principles—our measures he publishes "*on request!*"

He speaks of "common sense" in a way to more than intimate, that the proceedings he publishes "at request" were destitute of common sense. They may be. But brother Worth must remember, that common sense is a rare gift. Those of us who lack it, must work with the small gifts we have. Our more favored brethren, who abound in sense, will not discourage our faithful efforts, by reminding us of our inferiority.

"Harsh and denunciatory," our gently-spoken brother says. "Harsh and denunciatory resolutions are not adapted to the work." What is this little "clerical appeal" of his, but a tissue of denunciations, so far as you can gather meaning from such a back-handed issue of words. *Of doubtful correctness—unsafe to endorse—unworthy* of the editor's *fellowship—without utility*—no *means to enlighten* men or *convince* them or *persuade* them to *repentance*. *Harsh* and *denunciatory—ill adapted* to the work—*unnecessary—may stir up the baser passions* and *strengthen prejudice*—but *beget no love—produce no repentance* and finally are *destitute of common sense!* All these very bland and courteous things are a good deal more than insinuated, by our *moderate* brother against these resolutions. A pretty ample catalogue of condemnatories for one little mild editorial.

We advise brother Worth not to go again out of his editorial way to denounce anti-slavery resolutions. His decision is scarcely called for—and we would admonish him that such strictures upon genuine anti-slavery movements, without giving a reason or having any to give, ill become a *professed abolitionist*. They come with much better grace from the Panoply.

One word to the pro-slavery community, who mark these disturbances in our ranks. They are temporary. They betoken not weakness in our cause, but strength and advancement. It is casting off its feeble and faint hearted incumbrances—and its unsound and unseaworthy materials. The good ship ANTI-SLAVERY, is sound to her keel, and though she now seems to labor, you will behold her anon, lightened of her illegitimate lading, with her full pyramid of canvass stretched to the breeze—moving triumphantly on her course.

From the N. H. Baptist Register.

The Merrimack County Anti-Slavery Society held its annual meeting at Pembroke, on the 14th inst., officers elected:

Pres., J. A. CHAMBERLAIN, Canterbury.
V. Pres. J. B. CHANDLER, Concord.
Sec'y. JOHN R. FRENCH, Concord.
Treas. MOSES CHAMBERLAIN, Concord.

Executive Committee.

Amos Wood, Concord,
Alpheus Morrill, Loudon,
Thos. Kimball, 3d, Pembroke.
David M. Foster, Canterbury.
Moody A. Pillsbury, Boscawen.

As the Resolutions are not particularly applicable to our readers, we omit them.

We submit to brother Worth, whether, as *one of the Managers of the New-Hampshire Anti-Slavery Society*, he can properly treat one of its auxiliaries as he does the Merrimack County Society, by curtailing, of his own motion, the official account of their proceedings, after he has received it for publication—and publish nothing of *an important annual meeting*, but the mere list of officers? The curtailment struck us as too nearly resembling brother Fifield's curtailment of the convention roll, by striking out the women. And the comparative value of what was left, and what was struck out, may be about the same in both cases.

Brother Worth gives a curious reason for keeping out the resolutions—viz. their "not being particularly applicable to his readers." Did he publish the list of names, because that *was* "particularly applicable to his readers?"

Brother W. knows whether he gave the true reason for that curtailment. We should conjecture he did it because he did not like the resolves.

From the Christian Panoply.

Spirit of the Age.

Is there not a right and a wrong to the actions of all men? And must we stretch the mantle of charity so wide as to cover up moral obliquities of every degree? Shall we sacrifice the church and all her dear interests, in pursuit of an object which does not promise to advance the interests of the church? (1) In every attack upon Zion, her standard bearers have been most rudely and first assailed (2) in persecutions, they were first brought to the stake; so it has been in past ages. And whenever the vital interests of the church shall become an object of hatred, the ministry will be most bitterly traduced. As in times past, many "resolved" that theirs was the cause of God, while persecuting the church, so it will be in future times. (3) After the bloody massacre of St. Bartholomew's day in France, in which 100,000 Protestants perished, the Pope of Rome went in solemn procession to render public thanks for so joyful an event. (4) Others may think they too, are doing God service while assailing some of the most devoted and faithful ministers of Jesus Christ.

As specimens of the spirit of the age, we present a few examples which have recently occurred. At the Merrimack County Anti-Slavery meeting which met in Pembroke two weeks ago, two resolutions were passed, censuring Rev. Mr. Holt of Portsmouth, and his church, and also the Piscataqua Association, because Mr. Holt owned a slave, while he lived at the South. The facts in the case are these, if we are correctly informed. While Mr. H. was a minister at the South, a negro woman, whose services he needed in his family, and who was liable to be sold to be carried away, came to him and begged that he would buy her. He was unwilling to own a slave; but owing to her entreaties, and his own wants (4) he agreed to pay the $400 for which she was to be sold, and to give her wages and let her pay the sum advanced; and when she should pay the $400, she was to be free. When the time was about half expired, he came to the North, and offered her the privilege of coming and being free here. (6) She declined the offer. He then procured another place for her, where she was to have the same privilege as in his family; (7) and she was still to have her freedom, according to agreement. The substance of it is, that Mr. Holt advanced to her $400 on her own security, to purchase her freedom, and save her from hopeless bondage. (8) If these are the facts, as we are credibly informed they are, Mr. Holt did to this poor woman, as he would have others do to him in like circumstances. And such being the case, we do not believe that he would be condemned for this act by any tribunal in the universe. But others can make up their own judgments as well as we. We do not apprehend that Mr. Holt will be injured by such accusations; for no minister in the State, who has resided in it an equal length of time, has a stronger hold upon the affections of his brethren. We do not speak for his sake, but for that cause in which he is enlisted—the cause of truth and love.

Another—We find an article in the Herald, signed by J. R. French, a lad of this town, and headed thus—"Mobocracy in Pembroke, under the influence of the *Reverend* Abraham Burnham," &c. The implication is, that the Rev. Mr. Burnham has been engaged, by himself or by others, in a mob—a serious charge, and one that would subject him to severe penalties, civil and ecclesiastical. (8) This accusation is slander—perhaps actionable in a civil court; but the *minority* of the lad may shield him, while the editor or publishers may be liable to an action for damages; and the opinion of better judges than we, is that this charge ought not to pass unnoticed. Mr. B. may not thank us for taking the slightest notice of such slanders; nor would it be necessary where he and his accuser are both known. But these accusations go out among some honest, uninformed persons who really believe them true. Such persons ought to know that there is not a word of truth in the accusation. (10)

Another.—Mr. John B. Chandler, a member (not a deacon,) (11) of the South Church, at a public meeting, declared that the influence of the minister of the South Church was worse than that of the wheelbarrow man, who, a few days since, was wheeled home drunk on his own wheelbarrow. (12) This charge was brought against a minister who exerts himself to the utmost of his ability for the salvation of souls; and whose daily life exemplifies the doctrines which he preaches.

If the church did its duty, it would discipline the accuser; we presume the reason it has not, is, that what Mr. C. says, is either considered unworthy of notice, or else he is *not always accountable for what he says!* (13) We presume that no one believes a word of such slandes; certainly, no one here does; and the slander rests on the head of the accuser.

Other ministers in this county are also calumniated with equal virulence; but before almost the entire community; their accusers stand with their accusations heaped back upon their own heads. And some of them, "who know the right," will have an account to render before a higher tribunal, greater than they now apprehend. By their slanders, they may prevent the salvation of some souls; and for this they will give account at the final day.

We ask the church to look at this subject in its true light, and not sacrifice the church and with it every valuable object.

Our position is this—If a minister or professor advocates slavery, he is in the wrong; but he is not wrong for pursuing such a course in regard to measures, as his own judgment dictates, and conscience approves. We do not believe there is a minister in this State, who is not heartily opposed to slavery; but there are many who believe that a violent course of action, is more calculated to bind than to release the slaves; and while they so believe, they must act in some other way.

We are aware that men of violence will cry out against us, pro-slavery! But this word has lost its meaning and its terror. It no more belongs to us than those who bring it against us. (14)

NOTES BY THE EDITOR.

(1) The "object," which in the eyes of the *patrons* of the Panoply, "does not promise to advance the interests of the church" is the abolition of AMERICAN SLAVERY. They think it for the interests of the church that that diabolical system should not be disturbed unless by its own self-reforming action. The agitation of the moral elements of the country, in order to its abolition, they think adverse to the true interests of the church. The question before the conscientious portion of community is whether the false and morbid quiet of a dormant church is of more importance than the liberation of this country from a system which while it leaves 3,000,000 of our people without a shadow of a right, brutifies—*infernalizes* and besots the mass of the rest of the population. That is the question.

(2) Witness the brutal assaults upon GARRISON and THOMPSON and STORRS by the New-England mob, under the countenance and influence of our Scribes and Pharisees. Two thousand gentlemen of property and standing dragged WM. LLOYD GARRISON through the streets of Boston;—a less number of not much standing—instigated by those who had more, hunted Concord streets and profaned the sanctuary of Concord homes to "assail" GEORGE THOMPSON, and the official dignitaries of the cities of Northfield and Pittsfield ventured up the stairs of the pulpit and assailed GEORGE STORRS in the midst of his devotions—in the very moment of his communion with God, and interrupted that communion by a rum-inspired arrest. Are these

the "persecutions" and "rude assailings" meant by the Panoply?

(3) The persecution of the church here signified is the resolves, passed by a handful of abolitionists, who can hardly find a meeting house, court house, school house, or undisturbed dwelling house, to hold their meetings in—*formidable persecutors!* that the professed minister of the gospel who lends his influence to hinder the abolition of slavery is undeserving the countenance of the christian community. Under this *bloody* and *alarming* persecution the poor church is now laboring—with the mass of the ministers and all the mobs and all the office holders, and office hunters and legislatures, and every body else but a handful of abolitionists—on her side and backing her up to trample the holy principles of abolitionism under her feet! Terrible persecution! But no wonder they cry out. The abolitionists though but a handful, are irresistable in the strength of their principles and in the power of God who is with them. They will by his blessing overthrow these unholy oppositions, as Gideon and his three hundred discomfitted the children of the East—and the barley cake struck the Midianitish tent that it lay all along. Shame on the cowardly men to cry persecution, when the arm of violence is wholly on their side. Who ever before heard of a *persecuted mobocracy!*

(4) What a pertinent and apt illustration of the protracted meetings of brother Stephen S. Foster and his handful of despised and "every where spoken against" brethren and sisters, the abolitionists of the county of Merrimack, is this massacre of St Bartholomew when the Pope of Rome butchered 100,000 protestants! Poor Mr. Panoply and his affrighted patrons, are you alarmed with fears of a massacre? Why brother Foster is a non-resistant. We saw him pick himself up with all the patience of an unweaned lamb, up in Boscawen street, when a furious young man, after having eulogized the minister of that place and denounced brother Foster with having designs to oust him and break up the church there, fell upon him and threw him to the ground. Why brother F. looked, when he got up and the smile of utter forgiveness illumined his face—like any thing in the world rather than the Pope massacreing the protestants or St. Bartholomew. We do not believe the Panoply is afraid of a massacre.

(5) "Her interests and *his own wants!*"—Very well put in. His own wants forsooth.—And what were they. Why he wanted service and he BOUGHT a SLAVE. So says the Panoply here. We dont assert it. We dont know as there is a word of truth in the Panoply's charge of slaveholding here brought against Mr. Holt. But what a delicate, courteous, affectionate way of telling of a slave-purchase by a Minister of the Gospel? "Unwilling to own a slave!" How unwilling? Why so unwilling that he bought one—but it was owing partly to her entreaties and partly to his own wants.—What proportion of each, thinks the Panoply? And what must be the ratio of a slave-holder's wants to a slave's entreaties, in order to make slave-holding and slave-buying innocent in a Minister of Him who came to preach deliverance to the captive.—"The services of this woman were needed in his family." So are the services of every wretched slave that toils in the southern rice-field needed in that field. They aint kept there for the fun of it.—They are *needed!*—Mr. Holt did not buy her—he only "agreed to pay the $400 for which she was to be sold." Whom did he agree with? The slave woman? Not quite. With her robber, who had made the *same agreement* before—perhaps with an affectionate auctioneer. What was the agreement? Why to sell the woman for $400—on the part of the trader, and to buy her for $400 on the part of the Reverend Mr. Holt.—That Mr. Holt meant to let her go when she had paid him $400—is the vindicatory circumstance. Why did not he let her go as soon as he had her? Why he could not set her free without her being exposed to be enslaved again! Would not she be so exposed after he had made her work out the $400? The best you can say of it is, that he bought a woman and gave $400 for her.—That he was to hold a woman in slavery till she should earn (at some rate or other) $400, and with it buy her own body and soul of her Reverend owner.—He sold her to herself instead of selling her to somebody else.

(6) Free here? How soon? On her arrival—or at the end of her purgatory? Free perhaps to serve her Reverend brother, till "his own wants" no longer demanded her service—that might have been to the end of her days, or not.—He would have as much right to hold her services for life, as for one day.

(7) To wit, the privilege of *being a Slave.*—This the Panoply calls a *privilege!*

(8) A colonization way of stating a slave-purchase.—Mr. Holt has reason to say, save me from my defenders. We were not at the Pembroke meeting. If our brethren there had a right to reprove a southern slaveholder, they had as clear a right, and a much stronger occasion, to reprove a northern one. Whether we should have been in favor of the resolve or not, had we been there, we dont know. We did not hear the arguments. Our present impression is, that we could have reproved brother Holt of something touching this slave-system, far more culpable than mere woman-buying and selling at the south. We could have reproved him because when a little band of devoted Christians are laboring to move the heart of the country in behalf of their enslaved brethren and sisters in the south and of their country deep-dyed with indelible infamy for slaveholding while professing religion and republicanism, he, a watchman on the wall, instead of joining in the alarm—leagues himself with the slaveholder and uses his utmost influence to hush the anti-slavery agitation.—This is the crime we should charge on him, if any, compared to which woman-trading at the south is light misdemeanor.

Brother Claggett has come out for brother Holt. And the Panoply has published his letter, which is condemnation enough. If we were brother Holt we should beseech our vindicators to let our case sleep. The more they vindicate him the more he wont stand acquitted before the *opening* eye of the country, of the strange *ministerial* deed of trading in humanity. For the most you can make of it, it was slave trading. He bought a woman (so say his defenders) he sold a woman. All the words in the world can't change that into any thing but SLAVE TRADING.

(6) We don't think it would subject him to either. If it should turn out that Reverend Mr. Burnham had gone so far *overtly* and directly as to say the *abolitionists had no business to hold the meeting there*—and that they *were served right enough when they were mobbed*—(which would not be half so mobocratic as a hundred other movements, direct and indirect—expressed and understood—positive and negative, which go to make up what is called influence,)—why he would not be prosecuted, civilly or ecclesiastically. Hon. Samuel Tilton was not civilly prosecuted for mobbing George Storrs, ner any body in Concord for mobbing George Thompson civilly or ecclesiastically. But does any body doubt that subjects of *ecclesiastical* censure *influced* the mob that surrounded Mr. Kent's house!

(10) How does the Panoply know. Let Mr. Burnham say so if he can lay his hand on his heart and say it. We know nothing personally of the facts.—But if Mr. Burnham had been among them staff in hand, what worse would it be than to act the part he has towards the abolitionists.

(11) "Not a deacon."—That alters the case. If brother Chandler were a deacon it would confer special prerogatives on him in the eyes of the Panoply.

(12) We can't vindicate our neighbor Green against the attacks of the Panoply. Mr. Green is a poor man. He sells rum on a wheelbarrow. He does not keep a grand tavern and sell rum respectably—nor a great store like John Stubbs. If he did the Panoply would be very careful how he called him names. Which is worse, pray, in the eyes of God, for poor Mr. Green to get his living by selling drams on a wheelbarrow, or for the wealthy trader, who sells hogsheads of this lava from the bottomless-pit, in the stately edifice that adorns Main Street—and who at the same time takes the Panoply;—or who is most guilty and injurious, the poor wheelbarrow man, or the minister who shuts up his bowels of compassion and wields his influence against the plea of the bleeding slave? The coming Judgment Seat will disclose.

(13) This is good talk for a church brother. Has Mr. Kimball ever talked to his brother Chandler—or attempted to discipline him? He will be slow to be caught at that. This charge of derangement is very creditable to the Panoply's judgment as well as heart.—The Panoply don't like harsh language!

(14) On the whole we are glad the Panoply is writing thus.—We are glad the whole pro-slavery hornet's nest is stirred.—Let them rage. The truth is impregnable and the slave will have his liberty.

Boston Almanac for 1840.

We intended to give an Epitome-acal sketch of this very valuable little book, but we have had scant leisure for sketching, the past few weeks. It is a capital little book, and as full of all sorts, almost, of useful and entertaining matter, as an egg is of meat. It is a handsome book. It would fill a place without discredit in the tidiest sitting-room library. Time stands on the gilded cover in a bark, that seems to float in gold, impelled, as time goes now a days, by steam power. Open it and a map of Boston lays before you, as full of streets and lanes as the animal body is of veins,—and minute even to the old Elm and the dog pond on the Common. This map alone is worth more than the price of the book, especially to the stranger, who has occasion to tread the mazes of the city. In such extremity, it would be all the *handier* to consult this map of "the Boston Almanac," than to venture upon the solemn self-complacency of some clerk or alderman steering erect to his dinner, to show you your devious way. It discloses to your eye all the prominent public edifices—from the old "*copper bottomed*" dome of the Commonwealth to the Cradle of Liberty.—After the map next comes the moveable festivals and fasts,—eclipses for the year '40, with the cycles, the equinoxes and the solstices,—and hard after, the Government of the United States with its train of officers like grasshoppers for multitude (and for appetite,)—hard on to these, the Almanac proper, wherein, as to weather, more is said of *last* year's than of *next's*, which we think more weather-wise than the ordinary Almanac attempts at prediction. For every month and day of the month is a small space for memoranda—ample enough to put down all worth recording in the general "vain show" walk of human life. Following the months, comes the City Government in all its gradations, from Lord Mayor to pound keeper and surveyer of hemp.—And next, the Government of Massachusetts—being the third government under which the good City stands protected—a triple fold shield.—Surely "life, liberty and property" must be safe enough in Boston! An account of the schools in Boston, with the host of masters, and where they all keep, and how learning is to be got, at them. Then follows—"Events in Boston for the year '39," arranged for the months,—in which we find nothing of the event of the New England Anti-Slavery Convention, happening there in May, an event which larger History perhaps will not omit. "General Events" come next—followed by fires in Boston for the year,—and after the fires, a table of the streets and avenues—of wharves in the harbor, and of the city wards and their limits—the ward-rooms and places of meeting,—and then the post office and officers—and the come and go of the great mails and the postage rates—Boston and vicinity 200 years ago, then rises in the review—Biographies of eminent men—all the towns in the old Bay State—their population—distance from the Capital, and their representatives at their *general muster* called "General Court." The Courts in Massachusetts from the great United States Court down to the pie poudre, with a catalogue of the Judges in time past. Then the military fines in the Commonwealth, for not moving, at tuck of drum, in defence of the invaded land. The Boston fire department, the engineers—the companies and the officers, and the state of the enginery and the depositaries of water. The Insurance offices—for after all the *governments* everybody has to get every thing *insured.*—The Banks—the Directors—and all that handle the summum bonum, the chief end of the city—the cash. The Custom House, where trade has to pay tribute, like a ship passing Gibraltar, and all its multiplicity of officers,—it tells you all of them.—And then the public offices of the city,—with an *et cetera*, which bewilders by its multitudes;—and to this the taverns—the public houses, the Inns of the great town, from the lordly Tremont, where the slave-holder lounges and pays northern servility with the earnings of unpaid labor and "hire kept back," down to the Sailor's Home, where the seabeaten tar may rest till he gets over the roll of the ocean and gets the hang of the dry land, and the *tavern*, where the country teamster stops, after he is loaded, to take his *bite*. All the taverns and all the tavern keepers, and where they are located. The stages too, and their countless routes—their coming and going, and the omnibuses, where *all* mankind get up and ride, and the Boston public buildings—the packets and the wharves they light at and start from, on their voyages. Then a map of the country off North, South and West from the City, and the great outlets from town to country. The rail-roads and their cars, when and where they arrive and leave,—finally the news-papers of New England (not forgetting the Panoply) Broken and depreciated Banks come next after—an *insolvent looking* list. The length of the longest and shortest days in some of the principle U. S. cities,—then States, Governors, government-seats, elections and legislative meetings &c. &c., a world of politics. The city governments of old Salem and of young Lowell—Exchange on England—Canker worms and fruit trees—gold and silver coin—tender, Societies and Institutions, a host of them, literary, musical and philanthropic,—the Sheriffs, the Coroners and the Constables,—the Churches and ministers and the denominations,—the Nurses and Undertakers,—and close by, in ominous juxta-position the Boston Doctors, whose names wind up "this strange eventful history" of the City of Notions.

Temperance.

This, as well as the Anti-Slavery cause—has been greatly neglected by those who occupy the seats of moral influence and religious teaching among us.—Our teachers are engaged in larger business.—They are building up their various sects and settling the harmony of parishes and throwing the temperance reform upon the shoulders of the law.—Meanwhile drunkenness rages through the country and poor infatuated abandoned men are left to go staggering down to the chambers of death. There is no agent abroad except now and then an advocate of the Massachusetts 15 Gallon Law.—The clergymen of the country who ought to be the agents and to act each as watchman on their several towers—are careful lest moral agitation should creep in among their parishioners and disturb the regular and judicious influences they are exerting over their people. The law grabs occasionally at an unlicensed rum-seller, but he slips through its fingers before he gets near to conviction.—The moral reformation is at end and the burden of carrying it forward is thrown upon the law, which is overawed by the public sentiment and is a nugatory letter.

An assembly was gathered Friday evening of last week, in expectation of hearing the Massachusetts Agent. He did not come. We were not disappointed, because his place was supplied and more than filled by our original and faithful brother Hatch, who gave the auditory a real reformation address.—It was in genuine anti-slavery style—no mock lamentation of the awfulness of getting drunk—but a faithful reproof and exposure of the respectable *influences* in the *community*, who sustain its drunkenness by refusing to espouse the Temperance cause or standing silently aloof from it. This is the true way to advance the cause. Brother H did not ride on the Temperance Reform, as some other *professed occasional* advocates do. He uttered the truth, that the cause might be advanced—and not because it had so far progressed as to make it safe or popular to let his opinions be known.

We have had occasion recently to witness the state of the Temperance Reform on the river road in the lower parts of the State.—We beheld two bar-room scenes—one of them almost equal to John Stubbs' rum store of a Sunday.—Some dozen miserable young men were taking their desperate drams at the 'Scataquog tavern—and after they drinked they stood and talked, and it was horrible to hear them swear. They had the reckless and despairing appearance of habitual drunkards. Care worn and anxious to escape reflection, the poor creatures go to their death fountains for the drink of temporary oblivion.—These rum taverns are the Devil's preventives of reflection and his antidotes to conviction of sin.—If he can maintain a rum tavern every half-dozen miles in the settled country, he can bid defiance to revivals of religion.—If the Spirit of God visits the people, he can point them to a sovereign alleviator in the death dews wept there by the Worm of the Still. And what is the Church doing to arrest this awful influence? Nothing—It has handed the matter over to the Legislature and the Judiciary—and ecclesiastical effort is mainly devoted to maintaining the dogmas of the several sects and to hushing to rest the prevailing tendency to agitation among the people. A state of things most auspicious to the purposes of the Great Enemy, and he is improving it to his utmost. It is his Golden Age.

Abolitionists, and Temperance men, up and resist him.

For the Herald of Freedom.

Mr. Editor,—It gives me pleasure to inform you of the organization of a Society, in this place, called the Loudon Village Anti-Slavery Sewing-Circle, whose object is to aid the New-Hampshire Anti-Slavery Society in the great and benevolent cause of immediate emancipation of the slave, by such means as are consistent with the duty of the Christian, and required by the precepts of the gospel.

We have received 40 subscribers to the Constitution, who appear to manifest a deep sympathy for those who are under the galling yoke of slavery, and are desirous to obey the sacred injunctions—"Remember those in bonds as bound with them." Since the recent free discussion in this place, the cause of anti-slavery is evidently advancing. We need aid from our abolition brethren abroad, in further discussion of the subject.

We earnestly solicit our friends who are in any measure interested in the welfare of the slave, to unite their efforts, by forming a similar association.

JOANNA E. BROWN, *Sec'y.*

Loudon Village, Feb. 3, 1840.

We rejoice to hear of this association. It is the true heart and faithful and generous spirit of WOMAN. Now let the women of the land, who are not themselves slaves to the brutish prejudice among too many men (and women too) that women are an inferior race—and incompetent to think and decide for themselves, let them come together and form these circles. And let sewing be among the least of the agencies carried on among them. Let there be reading, and praying, and discussing. Let anti-slavery be the watch-word—and let rational, scriptural, equal liberty for every human being be the doctrine. Let woman put her hand to the plough and she will not look back.

For the Herald of Freedom.

Notices.

The people of Pembroke, friends and foes, for my non-attendance upon an appointment at Liberty Hall, on the evening of the 5th inst.;

The Editor of the Christian Panoply, for my not replying to the atrocious crime of my *youth*, which he with such spirit and decency charged upon me in his paper of the 31st ultimo;

The anti-slavery men and women with whom I have had the honor of acting an "irresponsible" and humble part, in carrying forward the world's mighty enterprise of disenthralling enslaved humanity, for not finding me in their ranks for a few months to come; will each and all, find a reason by consulting the first verse of the sixth chapter of Ephesians.

And now, to all anti-slavery brethren, untinctured with *new organization*, one word of valedictory. We have fallen upon perilous times. Times that will try our faith as with fire and will make known what manner of spirit we are of. '35 were stormy times. When we clasped a brother's hand and invoked God's protection as duty pointed his path amid the commotion and ruffianism of our phrenzied countrymen, and the heart beat quicker as we thought of the perils by the way,—we parted, not knowing whether we might meet again. But there was a union of feeling—a delight and joy in the mingling of kindred spirits—driven into a close and holy union by the coldness and scoffs of the heartless world without; there was no hollow-heartedness or treachery in our own little band, but in every one we found a true and faithful brother. There was no desire to offer up the poor slave, in whose dark horizon was just arising the Star of Hope, to sect, or institution, or usage, or the will of the brotherhood.

And higher, in the peace of conscience, which cometh only to the faithful, which speaketh in the small whisper, when retired from the angry turmoil beating around us and in the still noon of night, there was an abundant reward for the trials and persecutions through which we were called to pass.

And higher still, in the support and blessing of our heavenly father we had the assurance of the correctness of our course. O, yes, it was God and none other that gave us the victory and the song of triumph when the gates of hell were arrayed against us.

But '35 were not trying times like these, for *now*, he that lifteth the heel is he with whom we have taken sweet counsel together, and our enemy is of our own fire-side. These times require a DEVOTION, that will sacrifice party and sect, and property, and character, and life even,—that knows nothing too dear or sacred to be offered upon the altar of our enterprise. A PATIENCE, that suffereth long and endureth all things. FAITH, that entwines its arms around the pillars of the throne of Jehovah and trusteth in the omnipotence of that truth whereupon are based those mighty pillars. Let DUTY be your guiding star. "Duty deaf alike to parley and to importunity, neither stooping to compromise nor shrinking from conflict, nor awed by menace, nor wheedled by flattery, nor seduced by blandishments—but DUTY, forever ONWARD, whether flowers or thorns be the pathway, whether convoyed by Angels shouting songs of deliverance, or gnashed upon by Demons, yelling the war-cry of the pit." Our responsibilities are thickening and woe unto us if our *faith* and *zeal* do not keep pace with them. It is treason for them to *lag* at such a time as this. What, shall "vigilance let down its watch when the din of the conflict is waxing louder and be lulled into slumber by the shoutings of triumph begun?" Better that the places which know us should know us no more—yea had known us never—than thus to betray the world's last trust, and dash forever its new-born hopes, recreant to truth, traitorous to humanity, and making shipwreck of faith in apostacy from God.

May the God of the oppressed, of the poor and needy, and those who have no helper, guide you into all truth and duty; so pervading all your deliberations and so ordering all your decisions, that 'salvation as a lamp that burneth,' may go out from your midst over all the wrongs and woes of a bleeding world and speedily bring in the glorious consummation when the wicked shall cease from troubling and the weary be at rest, our heaven-born enterprise relieved from traitorous friends, and the slave free from his master.

Yours in the bonds of "*minority*,"

JOHN R. FRENCH.

Concord, 6 February.

From the Non-Resistant.

No system of tactics can be devised for carrying on the warfare against sin by uniform rules of moral action. Every man must speak as the spirit giveth him utterance, without censuring his brother for speaking another language, or in a different tone, from himself. If the spirit be the same, let no one be grieved that the gifts are different. Peter, Paul and the beloved disciple, all preached the same gospel—but how differently each from the other! And so it is in every reform, i. e. in every application of the gospel to the removal of specific sins—minds of every description are called to the work, because there are minds of every kind to be acted upon. Let every one see to it that he proclaims the truths he has received in the manner and with the tone with which God has gifted him, and let him not judge his brother for his different style, or the modulation of his voice. We have heard of persons who have refused to join in reforms, which they confessed to be righteous, because they liked not the taste or the manner in which they were advocated. Every such person is guilty of a known sin. If he say that he loves the cause of humanity, of justice or of peace, and is deterred from promoting it by such a reason, he is a liar and the truth is not in him. His heart is hard—he has no true sense of the misery and degradation which the violation of God's laws works to the soul of man.—His understanding is clear—it recognizes his duty, and supplies him with this apology for neglecting it. Such a man is without excuse.

But some of the most faithful asserters of truth, are grieved to see it urged by some of their brethren in a manner from which their refined and gentle natures shrink. They can hardly believe that a spirit so different from their own can be of God. They sigh for a time when all their brethren shall see with their eyes, feel with their hearts, and use only their weapons. But that time can never come, because the Almighty has not so made his creatures. It accords not with that infinite variety with which it has been His pleasure to diversify His moral as well as His material universe. It is not wise to mourn or despond in view of the arrangements of Infinite Wisdom. We may be assured that if His kingdom would have been hastened by a different appointment of our natures, they would have been so ordered. Let us do the work we find to do, with all our hearts, in the way and by the means which Providence points out to each of us. Let not the man of a calm and mild spirit judge his ardent and impassioned brother; let not him of the earnest and fervent soul despise the great office of gentleness and meekness. Bearing each other's burdens, and bearing with each other's infirmities, may we in all love to God and to one another, do what in us lies to promote the triumphs of that kingdom which cometh not with observation.

☞ The excellent doings of the Hillsborough County Convention, and the Grafton County Society, will be published next week.—They show that "Abolitionism is going *down*" like a thunder shower.

HYMENEAL.

Married at Milan, Ohio, Mr. John Roy, of Langdon, Ill. to Miss Martha Jane Foster, daughter of Abial Foster, Esq.

In Peeling, by Joseph E. Dow, Esq. Noah J. T. George, Esq. of Barnstead, author of "The Cabinet of Useful Knowledge," "Gentleman's Pocket Companion," &c. &c. to Miss Harriet Adelia Caroline Augusta George, daughter of Col. S. George, of the former place.

OBITUARY.

Died in this town, Francis Lyman, aged 6 1-2 moths, son of Jefferson and Elizabeth French.

On Tuesday evening last, of obesity, Mr. Samuel T. French, aged 38. Mr. F. weighed 430 pounds.

On the 29th ult., an infant son of Charles R. and Nancy U. Winter, aged 4 monts,

In Milford, Jan. 30, of consumption, Mary Fuller, aged 19, youngest daughter of Dr. Robert Fuller.

NOTICES.

A Convention of Abolitionists of the county of Rockingham, will meet at Lamprey River, New-Market, on Wednesday and Thursday, 26th and 27th inst. It is hoped that sympathy for the slave now groaning at the South for freedom, will call out a good attendance from all parts of the county.

For the slave, JOHN W. LEWIS,
Ag't N. H. A. S. S.

Rev. JOHN W. LEWIS, agent of the New-Hampshire Anti-Slavery Society, will visit the people of WEARE, for the purpose of presenting the claims of that Society, on Thursday and Friday, the 13th and 14th of the present month. The brethren will make the appointments as to time and place as may best suit their convenience.

Feb. 7th, 1840.

Merrimack County Meeting.

A SPECIAL MEETING of the Merrimack County Anti-Slavery Society, will be held at the South Church, in Concord, on Wednesday, February 12, commencing at 10 o'clock, A. M., and will continue but one day.

The important business coming up for action will undoubtedly make the meeting one of peculiar interest, and it is hoped that there may be a general attendance of the unshackled ones of Merrimack County.

J. R. FRENCH, *Secretary.*

Concord, 31 January, 1840.

THEOLOGICAL BOOKS
AT
I. S. BOYD'S,
No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

REMOVAL.
SETH EASTMAN,
WATCH-MAKER & JEWELLER,

WOULD respectfully inform his friends and customers and the public generally, that he has removed from his old store to the store formerly occupied by W. W. Estabrook, opposite the American House, (J. Gass, Concord,) more generally known as Big 8, where he has on hand and is receiving a large and splendid assortment of

Military Goods, Watches,
JEWELRY, FINE CUTLERY, PERFUMERY,
and FANCY GOODS,

and a great variety of Warranted GOLD BEADS, SILVER TABLE AND TEA SPOONS, and an extensive assortment of

RICH FANCY ARTICLES

in his line. All of which will be sold lower, of the quality, than can be bought in any other store in this State.

All orders by stage or otherwise, thankfully received and punctually attended to, and every favor gratefully received.

☞ Watches, Clocks, &c. carefully repaired, and their performance warranted.

Persons wishing to purchase will find it to their advantage to call before purchasing elsewhere.

WARRANTED SILVER SPOONS, made to order wholesale and retail.

Concord, Jan. 6, 1840.

POETRY.

Lo! Woman again at her post. Welcome our Cabin Bard—too long absent. The slave complains at the tedious pauses in her nightingale song. We entreat her to stay on board our Free Bark and let the winds weekly awaken her harp strings.—No prelacy shall venture the attempt to muffle its glorious wires or stifle their *liberating* vibrations.—"Liberty Bell." Ring it continuously over the waves. Hard hearted and narrow spirited sect hath no power to tread this deck, to hush woman's plea or *cast out her name*. "The Brotherhood" have *no revision* of this cabin *Roll*.

We must have more of Woman's Poetry for our Cause. It has *heart* in it. We want *heart*. Other organs predominate in the other sex. But it is *heart* we appeal to and there must be *heart*, as well as head in the appeal itself.—Ed.

—

"Liberty Bell."

Peal on peal, thou lovely Bell,
On my heart thy bold notes fell,
And a deep, responsive tone
Met the music of thy own,
While sweet Truth, her holy plea
Blent with thy loved melody.
When among these craggy hills
Thy full echo freely thrills—
When "DELIVER THE OPPRESSED!"
Every heart shall feel addressed
To itself by every note
Uttered from true Nature's throat—
Rippling brook and rushing river
Keeping up the voice, "Deliver!"
And the mighty winds that sweep
Through ravine and forest deep;
Lofty evergreens that stand,
Friendly beacons o'er the land;
Pasture, field, and garden—tell
How delightful 'tis to dwell
Where the favor of the Lord
Spreadeth liberty abroad—
Then, thou "true and faithful" Bell,
Once, shalt strike a *welcome knell*—
Aye, when *christian minds are free*,
Death is swift, to Slavery!
O how glorious will go out
O'er our mountains, Freedom's shout,
When the bound and blinded soul
Riseth up from sin's control—
When the strength of moral might
Firmly standeth for the right—
And Compassion doth feel,
Or in prayer for bondmen kneel!
Never, lovely Bell, again,
Can thy peal be sweet as then
Slavery's bitter, full farewell
Bids thee strike that funeral knell!
Pleasant, pleasant, will it be—
That death-song of Slavery! L. L.

January 27, 1840.

The noble lines following are from the pen and genius of MARIA W. CHAPMAN of Boston. They breathe the spirit, that if prevalent among New-England men, would afford the poor runaways from American despotism and slaveholding, a city of refuge, as broad as the whole land of the Pilgrims. And God would bless New-England, if the panting fugitive could find rest in the affections and the pity of her people,—as He blessed the house of Obed-Edom, when the Ark abode in it.

But MARIA W. CHAPMAN is A WOMAN. We were denounced for sitting with her and Mrs. Child in Committee to prepare resolutions at the New-England Anti-Slavery Convention. And these peerless writers and unparallelled abolitionists would have been contemptuously thrust out of the late Congregational and Presbyterian Convention in this town, by the hand of the Reverend Winthrop Fifield! Are we to be silent—or cautious and measured in our phrase, at outrages like this! Not we. We will exclaim against it, if every black-coated clergyman in the land scowls at us and *stops his Herald of Freedom*. When woman is insulted, we feel ourselves trodden upon, for we have a *mother* and *sisters*—and *daughters*—not to mention a dearer relationship than even these. Usage! Will usage sanction the contemptuous rejection of *woman* from an assembly, to which she comes invited and to which duty to God and Humanity would summon her,—invited or not! It is a slaveholding of the most high handed character. If our religious brethren have been *guilty* of such a usage, they had better reform, of it, than to plead it. We tell them it is a plea that Anti Slavery won't allow.—Ed.

—

'Fugitive Slaves must be Returned.'
U. S. Law.

A spirit is abroad,
Which tyrants cannot chain;
It speaks in every flood,
That rushes to the main;
It swells from every lake,
Through forest, field and glen:—
But most its giant heavings shake
The hearts of free-born men!

'No more'—(they sternly give
Their strong hearts utterance now)—
'No more the fugitive
Beneath your lash shall bow!
Base hunters of your race!
Insult the land no more!
A freeman tells you face to face,
You cross no freeman's door.'

A lawyer and a writ?—
Ho! kinsman! bear our guest
In safety hence! 'tis fit
That we, so long oppressed,
By chains we might have broken,
So many a year ago,
Should brook this bitter token
Of bondage and of woe.

'Tis fit a freeman's powers,
To shelter the oppressed,
Should be no longer ours,
While silently we rest
Beneath the weight of scorn
Such bondage well may bring!
We better had been bondmen born!
Away such shackles fling!

Throng, throng throughout the north
To every fane and hall!
Pour all your millions forth,
As to a festival!
And shout with one accord—
SUCH OUTRAGE SHALL NOT BE!
And LIBERTY'S resistless word
Shall make the nation free! M. W. C.

MISCELLANY.

A CONSCIENCIOUS SLAVEHOLDER.

Can a man conscienciously hold property in his fellow man? Never; till referring to the divine precept, he is willing himself to become a slave. And all the sympathies of the human heart revolt at such a thought. Can enlightened conscience look on with cold indifference, while slavery, with iron grasp, is laying hold of the image of God stamped on man; closing up the word of life and every avenue to the soul; destroying self respect and kindred sympathies; and reducing man to property, to be bought and sold like the beasts of the field? Impossible! Such is perverted conscience, that has been put to sleep by self interest and human expediency, and has never begun to wake up to the light of day and of God's word, so resplendantly beaming on the face of the world. And this is called consciencious slaveholding—the same conscience that was once engaged in the slave trade on the coast of Africa.

Who is a consciencious slaveholder?—He only, whose conscience is open to conviction, and who makes the case of the slave his own—who seeing its sinfulness, feels it a calamity that he has participated in its guilt, and that his example is still giving it sanction, and is determined to wash his hands and do away the stain let it cost him what it may.

Such a slaveholder was our brother B.* He was a minister of the gospel in the very Citadel, and among the mightiest champions of the divine right—was a colonizationist, and so convinced that slavery was not sinful, that, when he heard of a sect at the North, who are laboring to overthrow slavery, and bring the colonization scheme into disrepute, because, while it professes sympathy for the slave it makes no effort to remove his bonds, he was the first in his native state, to take up his pen, and publish a book to show the right of the one and the benevolence of the other. He was a slaveholder, because he had not considered the subject, to see its injustice. His education—all his earliest sympathies, and the customs and popular opinions about him, were on the side of slaveholding, and had blinded his moral vision on the subject.—He had doubtless seen the slanderous insinuations against anti slavery doctrines, and the apologies for slavery often put forth by northern christians, to comfort brethren of the South, but had seen nothing to call his mind to a dispassionate consideration of the moral character of slavery, till some of our friend Weld's publications came in his way, and he read them. Then he began to see that slavery was wrong; and the more he thought of it, the more he was convinced that he was a sinner in the sight of God, while he held property in his fellow man. But how should he get rid of it, and clear his skirts from its guilt, was not an easy question, while the laws of the state, and public opinion prohibited emancipation, without expatriation; and while his slaves were unwilling to be banished to the shores of Liberia, and encounter the sickness and death that so often spread terror, and made desolate the path of the American emigrant there.

Many other christians, seeing the difficulties in the way of emancipation, would have quieted their consciences with good intentions—that they were continuing in the sin from necessity, because emancipation would be a greater evil than slavery; and though their slaves might perchance, in the reverses of God's providence, get into the human shambles, and hand of the auctioneer, and be transferred into grievous, and interminable bondage in rice swamps and cotton fields, yet nothing could be farther than this from their intentions; and they would hope the sin would not be laid to their charge. But not so with our brother B. He felt that the sin was upon him; and while he held the immortal mind—God's image in vile subjection as property, he was doing violence to the rights of his fellow beings, and by his example leading others into sin.

And the question stood out before him still, What shall be done? Our Saviour has said, If ye love me keep my commandments. If thy right eye offend thee pluck it out and cast it from thee. What is property, or any of the conveniences of life to the devoted christian, when it must be used in violation of conscience? What shall it profit a man if he shall gain the whole world, was not an idle question. He determined to be free from blood.—And though it would have been difficult for him to have made his slaves free there, yet no human law could compel him to hold them against his conscience, and sin against God. He therefore broke up his connections immediately, and left his friends and the place of his nativity, and the people of his charge, and removed to a free state, that he might enjoy a right of conscience, which the laws of his own state denied him.

Tell, if you please, of consciencious slaveholders, who remain such for the benefit of the slave. And what do they more than other slaveholders, to convince the world of the sinfulness of slavery?—But our brother and family have shown their faith by their works; and have become aliens among strangers that they might restore to two or three human beings the plundered rights which were the gift of God alike to all the human family; and that they might give to the whole race in slavery, the benefit of the example, and show to the world their sense of the sinfulness of slavery.

And this is not the only sacrifice our brother has made for conscience's sake. When he left his native home, he was heir prospective, with a sister to a number of slaves at the death of an aged mother. Since his absence, the mother and sister have sold the slaves without consulting him, and received the money, and now ask him how he will dispose of his share of it.

To many consciencious slaveholding christians, this would be a hard question. The slaves are sold, and removed to the cotton fields beyond his reach; and whether he receive the money or not, it will neither harm nor benefit them.—And as the transaction cannot be reversed, may he not be benefitted by the money as well as any one else? His conscience says no. It is the price of blood. Can he live in ease and fare sumptuously on the price of sinews toiling under the lacerating lash and burning sun, amid pestilential vapors, soon to be worn out and give place to others, while the crushed spirit hastens to the judgment to testify against him? Money thus obtained would add no comfort to his dwelling, but would be a canker in his soul that ever eats.

Some would doubtless say to him—take your share of the money, go to the shambles, and enter into competition or join hands in partnership, (as you can best buy,) with the unfeeling wretches who go there to supply plantations with human chattels, and buy slaves with it, and set them free. This would doubtless benefit such as were bought for freedom. But it would send a thrill of joy to the Bottomless Pit, for a consciencious christian to engage in that trade, that has introduced more suffering, and guilt, and sorrow, into the world, than any other plan Satan has ever devised since the fall of man, because it would set upon its lawfulness, the seal of christian approbation. What does the slave trader or breeder care, if you buy and give his price, what becomes of the slave? The more you buy the better it makes his trade; because it has no tendency to supply the demands on the plantations. Our brother could not receive the money for that object. He looked to the moral character of the trade in human flesh, and the effect his example would have on American Slavery as a whole.

Others there may be, who would have scruples on these points, and yet would say to him, receive the money, and give it to send Bibles and missionaries to convert the heathen—three or four thousand dollars or more would print a great many Bibles and do much good—it is a pity it should be lost, while so many are perishing for lack of knowledge. But what says our brother B.? Still—it is the price of blood!—a trade that would gladly blot out the image of God, and obliterate the human soul, and convert an equal fellow being to a brute! Can he receive and appropriate to the cause of God the avails of iniquity which it would be improper for him to use himself?—Who has sanctified it for such a use? Who has given him the liberty to sanction the greatest possible injustice on his fellow beings, by receiving the reward of such injustice, even for the benevolent purpose of converting the heathen to the knowledge of the gospel? God has no need of such funds for his cause.

He viewed the subject on the great scale of humanity and christian duty—how he could make his testimony on this subject strongest felt. And how could he, but to refuse all participation in its guilt and in its rewards? He refused the money, and disclaimed any interest in the transaction. If he had received it, for whatever object he might, at the same time, exclaiming against the sinfulness and cruelty of the sale as much as he might, whose consciences would have been affected? Ah! he is glad to get the money, would have been an offset against any appeal he could have made. But this act will now appeal to the conscience with more effect than thousands of sermons, and in the heart of slaveholding power too. It shows a sense of the sinfulness of slavery, and a power of conscience, that will overcome every difficulty, to rid itself of guilt. It is enlightened conscience triumphing in the spirit of the gospel. ISAAC COLBY.

*I should be glad to give the name and residence of this christian brother but do not feel at liberty to, not having consulted him on the subject.

The Indian Character.

Mrs. Jameson, one of the most sensible and charming of modern writers, takes the following new and more benevolent view of certain Indian habits, which the popular notion has, by misconstruction, made a matter of reproach to the Indian character. The passage is from her travels through Upper Canada and among the Northern tribes of Indians.

An Indian and his Squaw.—When it is said in general terms, that the men do nothing but hunt all day, while the women are engaged in perpetual toil, I suppose this suggests to civilized readers the idea of a party of gentlemen at Melton, or a turn out of Mr Meynell's hounds; or, at most a deer-stalking excursion in the highlands—a holyday affair; while the women, poor souls! must sit at home and sew, and spin, and cook victuals. But what is the life of an Indian hunter?—One of incessant, almost killing toil, and often danger. A hunter goes out at dawn, knowing that, if he returns empty, his wife and his little ones must starve—no uncommon predicament! He comes home at sunset, spent with fatigue unable even to speak. His wife takes off his moccasins, places before him what food she has, or, if latterly the chase has failed, probably no food at all, or only a parched wild rice. She then examines his hunting pouch, and in it finds the claws, or beak, or tongue of the game, or other indications by which she knows what it is and where to find it. She then goes for it, and drags it home. When he is refreshed, the hunter caresses his wife and children, relates the events of his chase, smokes his pipe and goes to sleep—to begin the same life on the following day. Where, then, the whole duty and labor of providing the means of subsistence, ennobled by danger and courage, falls upon the man, the woman naturally sinks in importance, and is a dependent drudge. But she is not, therefore, I suppose, so very miserable, nor, relatively, so very abject; she is sure of protection; sure of maintenance, at least while the man has it: sure of kind treatment; sure that she will never have her children taken from her but by death; sees none better off than herself, and has no conception of a superior destiny; and it is evident that in such a state the appointed and necessary share of the woman is the house-hold work, and all other domestic labor.

From the Illinois Herald.

A High Fence,

[Of twenty-one bars.]

Which the Rum-seller builds between himself and Heaven.

We use the term *Rum-seller* in its most *general* sense.

1. The *First* and bottom bar, (and it is a very broad one) is found in the divine denunciation of Hab. ii. 15, as follows; viz.

"Wo unto him that giveth his neighbor drink, that puttest thy bottle unto him, and makest him drunken also."

2. On the *second* bar is inscribed

"Workers of iniquity."

3. "Evil Doers."

God says in Ps. xxxvii. 9. "*Evil doers shall be cut off.*"

4. "Wages of Unrighteousness."

"*The wages of sin is death.*"

5. "They fit men for Perdition."

Be not deceived. God is just who taketh vengeance.

6. The sixth bar has been steeped in *blood*, and on it is written in crimson characters, "*Blood.*"

7. "Offenders of God's children."
8. "Disobedience to God."
9. "Dishonorers of God."
10. "They shut their ears to the cry of the afflicted and distressed."
11. "Oppressors of the poor."
12. "Unmerciful."
13. "There is no fear of God before their eyes."
14. "They prevent those from entering into heaven that would."
15. "They don't believe God."
16. "Sin against the Light."
17. "Sin unforsaken."
18. "Sin unrepented of."
19. "Fighting against God."
20. "Quenching the Spirit."
21. "Protection for saints."

O ye dealers in human misery and immortal woes! Fellow candidate for the judgment and a boundless eternity! Consider, we pray you, the imminent and awful danger of the position in which you stand. Why will you, with your own hands, raise a barrier as high as heaven between yourselves and eternal happiness! Why will you persist in a pursuit, which, if there is truth in Jehovah, must inevitably plunge you into woes unutterable! Put away the evil of your doings. Repent of your sins. PULL DOWN BARS. Restore that which you have taken from the poor by oppression and extortion. Seek forgiveness of God, peradventure he may turn away his anger from you, that you perish not.

The Chase Infirmary,

For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other 'UTERO-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.

August 24. 6m

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them usefull to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

—

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dec. 21, 1839. 43 1y.

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞*reduced prices*; —among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors.
Blk and colored MERINOES, ALIPENES, Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS*, for Ladies' Cloaks; White, Yellow and Red Twilled
FLANNELS,
Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American *CALICOES;* Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS, Cotton Yarn, Battings, Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, by the dozen or single.

W. I. Goods and Groceries,

Fall and Winter OIL, of superior quality. Custom made Thick BOOTS & SHOES. Country produce taken in exchange.

Concord, Oct. 26.—tf

JAMES EATON,

MANUFACTURER OF

RIFLES, Fowling Pieces, MUSKETS,

AND LOCKS OF ALL SIZES AND DESCRIPTIONS.

PERCUSSIAN CAPS,

WHOLESALE AND RETAIL.

☞ **Repairing done in the best manner**

29 CONCORD, N. H.

NOW ON HAND AT
Fessenden's Saddlery,

South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS.

Concord, August 24, 1839.

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